

large landholders and high-caste men, then preached Christ in the afternoons and evenings. He was most fearless in his testimony, and showed Christ to high and low alike. His first experience in witnessing to the Bramans was remarkable. He had put down his bundle of grass in the spot indicated by the high-caste purchaser. He had possessed himself of the copper coins thrown down from a distance in the dust for him, in the fear that any closer approach much more, contact, might bring ceremonial defilement, and was about to retire in obedience to the arrogant order to begone, when the happy thought came to him in the fulness of his new joy in Christ to tell these Bramans. At first they were amazed at his impertinent presumption; but when they realized that this filthy outcaste, this blatant, drunken fool, was attempting to teach the twice-born sons of the great Brahm the way of holiness, their anger passes even the bounds of caste prejudice and ceremonial prudence. They rush at him with uplifted sticks to beat respect and sense into a fellow seemingly devoid of both. But, to their astonishment, instead of fleeing terror-struck at the mere possibility of invoking the Bramans' curse, as well as their blows, the man stands his ground, turns his naked shoulders to them, and invites their violence with neither an approach to fear or defiance. Overcome with wonder at his courage, they pause for a solution of this strange metamorphosis. The converted drunkard continues his broken message, and closes with those fearless words of Stephen: "Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet, The heaven is My throne, and the earth the footstool of My feet: what manner of house will ye build me? saith the Lord; or what is the place of My rest? Did not My hand make all these things? Ye stiff-necked in heart and ears, ye do always resist the Holy Ghost."

"Where did you learn such wisdom?" asked one of the Bramans.

"God from heaven put it in my heart," said the convert. "He has changed me, the poor drunkard, and has given me a new heart. He can change you and can fill you with humility instead of pride; with truth instead of lies, and with love instead of hate."

With that manful testimony he goes his way. And from that time forward his changed life commands an undisturbed hearing among them. He fearlessly exposed his life in testimony for Christ. In a short time he had won thirteen of his fellows to a saving knowledge of Christ. It might be said of him and of many other similar humble followers of the Lord as was said of Peter and John by the rulers and elders and scribes at Jerusalem: "When they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

However marked the change in the life of the individual convert, nothing so strikingly impresses one with the transforming power of the Gospel as renewed communities engaged in the exercise of some public function connected with their new-found religious hope. An additional emphasis is laid upon this by contrasting these newly made Christians with what they formerly were, or with their fellows still wrapped in their old superstitions and engaged in some rite or festival of a religious nature. Many such contrasts are constantly repeated before the eyes of the missionary in heathen lands. To convey some faint conception of the religious antithesis thus presented consider the following pictures: first, of a Hindu low-caste festival, and then of one of the simple annual gatherings of the Christians, most of them converts from the outcaste classes in India.

In addition to the principal and generally popular deities of the Hindu Pantheon there are innumerable local gods worshiped throughout all India. Scarcely a village, and, indeed, scarcely a